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# MEN AND THINGS OF EXETER.

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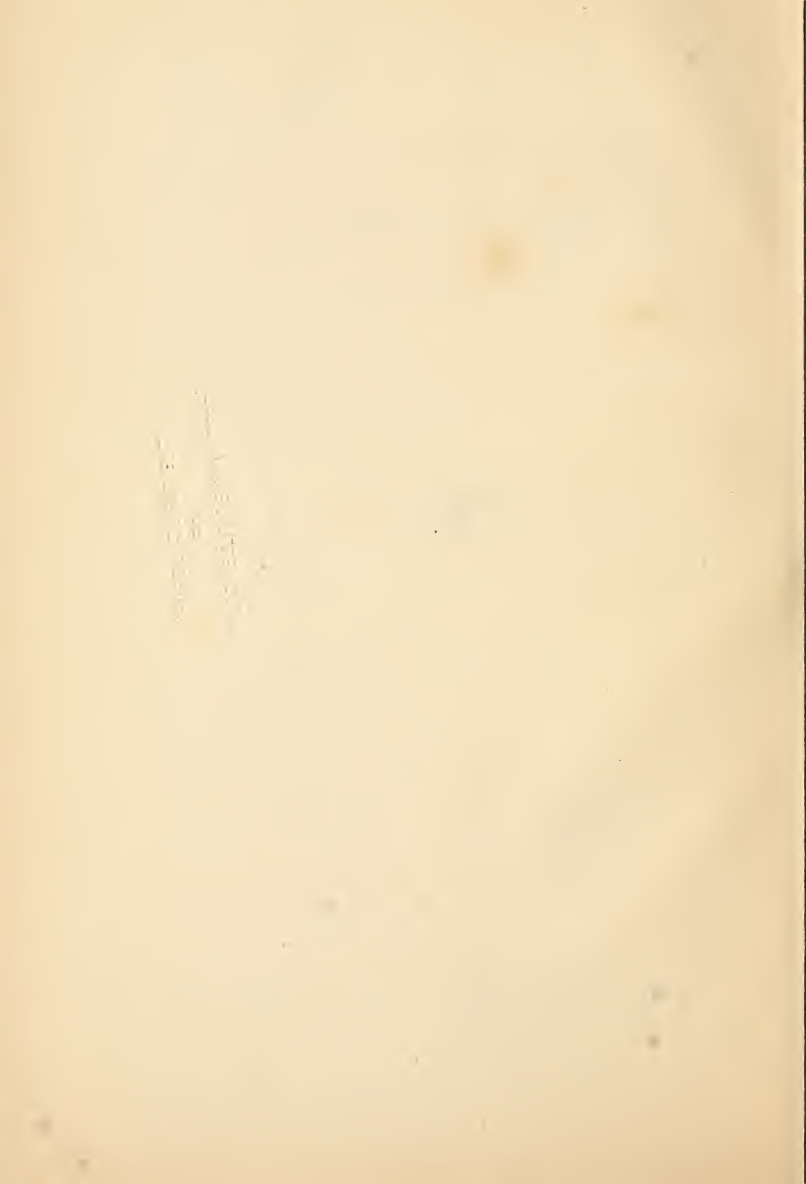
AN OLD NEW HAMPSHIRE TOWN.



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## NOTE.

This fragment is made up of a series of hastily written articles which appeared in the columns of the Exeter NEWS-LETTER, in 1871. A few copies were printed in this form for presentation to the writer's friends.

The sketches make no pretensions to any merit except truthfulness and accuracy, and are merely materials towards the complete history of Exeter, which it is hoped may make its appearance before the present generation passes off the stage.

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## MEN AND THINGS OF EXETER.

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### I.

#### INTRODUCTORY AND OUTLINEAR.

The earliest permanent settlement of New Hampshire, by Europeans, was made at Little Harbor, now within the limits of Rye, and at Dover Point, in 1623. How soon afterwards the more adventurous of the "fishermen and traders" who constituted the early population there, explored the river as far upward as the falls of Squamscott, we have no record. There is a distinct tradition, however, that there were residents in Exeter before the arrival of Wheelwright and his followers from Massachusetts in 1638. Whether they were occupying under the deed of the Indian sagamores of 1629 to Wheelwright, or whether the alleged deed of that date is spurious, are questions which need not be discussed here.

Rev. John Wheelwright, a friend and fellow collegian of Oliver Cromwell, who had been vicar of Bilsby in Lincolnshire,

England, brought his family to this country in 1636, landing in Boston. The next year he was banished from the colony of Massachusetts, on account of alleged "antinomian and familistic" religious opinions ; and in the spring of 1638 established himself, with several persons who were driven from Massachusetts for the same cause, with a number of his former friends and parishioners from England, and with others of whom we have no definite previous knowledge, at the falls of Squamscott ; to which he gave the name of Exeter. #

Mr. Wheelwright at once gathered a church here, and became its minister. He also drew up a form of civil government, which was essential for the peace and good order of the infant settlement, as the laws of Massachusetts were not in force here, and New Hampshire had as yet no laws. The instrument drawn by Wheelwright was styled a "combination," and was signed by the heads of families, and inhabitants. It was modified after a time, and re-adopted in its primary form in 1640, as appears by the original instrument of that date, in the handwriting of Wheelwright, and signed by him and thirty-four others, now preserved in the Town Clerk's office.

Wheelwright's church, which was of course a primitive structure and of small dimensions, was situated on the hill North of the house of Richard Bliss, Esq. and near the brick and tile manufactory of Wiggin and Dolloff. It was the fashion of that day to make a burial ground of the yard which surrounded the church ; and for many years it has been common to find the bones of the early

settlers of Exeter in the clay excavated for the manufactory. Wheelwright's house is located by tradition, a little southwest of the church; in the field in rear of the house occupied by the Miss Rowlands. The first minister of Exeter remained here but about four years, when, upon the extension of the jurisdiction of Massachusetts over the settlements of New Hampshire, he removed with some of his warmest supporters, to Wells in Maine.

The people of New Hampshire remained under the government of Massachusetts until 1680. During that period, Exeter was a place of little political importance, not being once represented in the "great and general court," as were Dover, Portsmouth and Hampton nearly every year. Yet the material interests of the people were steadily on the increase here, and there were valuable accessions to the population. When John Cutt was appointed the first governor of the province, Exeter furnished him one of his ablest councillors, in the person of John Gilman.

Then came the eventful period of the Indian hostilities, in which Exeter, being on the frontier, was for a series of years greatly exposed to the incursions of the savages. Many of her citizens lost their lives, and others were carried into captivity, during this trying period of her history.

Exeter partook largely of the popular indignation that was aroused in the province by the tyrannical conduct of Gov. Cranfield; and, at a later date, was the scene of a rather serious outbreak against the crown officials, for attempting with a

high hand to enforce the laws against persons charged with trespassing upon the forest pines marked for masts for his majesty's navy.

The earlier half of the eighteenth century was a severe test of the pluck and endurance of the inhabitants of New Hampshire. We learn that the winters were often of unusual length and severity. The labors of the husbandmen met with but scanty returns, and the domestic animals were terribly reduced in numbers by the extreme cold and the want of food. Exeter must have suffered greatly, in these years; though, as the business of her people was not exclusively agricultural, she probably escaped with less injury than some of the neighboring towns.

After the extension of the settlements of New Hampshire, which followed the close of the French war, there was a time of greater prosperity. Exeter, during the administration of the last royal governor, was a thriving and important town. Gov. Wentworth, who was fond of parade, encouraged the formation of a battallion of cadets here, officered by the leading citizens, and armed and uniformed in the handsomest style, according to the governor's taste. Some of his Excellency's warmest and most trusted friends were residents here.

But when the first mutterings of the storm that led to revolution and independence were heard, the men of Exeter ranged themselves at once on the side of the colonists. And throughout the times that tried men's souls, our town was the headquarters of the State, in both civil and military matters.



## II.

## PRE-REVOLUTIONARY.

The feeling inspired in the breasts of the people of Exeter, by the oppressive acts of the British parliament which led to the American Revolution, found utterance in a series of patriotic resolutions, adopted "almost unanimously," at a town meeting, in January, 1774. After specifying, in indignant terms, the grievances of the colonists, the town concentrated their views into the resolve,—  
 "That we are ready, on all necessary occasions, to risk our lives and fortunes in defence of our rights and liberties." These were bold words, but they were supported by acts of equal boldness, as we shall see.

The two most obnoxious of the British ministers, Lords North and Bute, were burnt in effigy, in front of the old jail, which stood where the house of N. K. Leavitt, Esq. now is. We can imagine the exultation of the liberty-boys at a demonstration so expressive and decisive. In September, 1774, when the inhabitants of Boston were reduced to sore straits by the operation of the Boston post bill, our town imposed a *tax*, assessed in regular form, upon the citizens, and to be enforced by distraint, to raise money to relieve them.

But in December of the same year, the men of Exeter were called upon to put to the proof their principles of resistance to tyranny, and were found equal to the occasion. A plan was devised, among the bolder, leading patriots of the province, to seize the arms and ammunition at Fort William and Mary, at the entrance of the harbor of Portsmouth,

which was then slenderly garrisoned, but which was soon to be fully manned. It was arranged that the party which was to proceed down the river, under the leadership of John Sullivan, John Langdon and others, to make the seizure, should be supported by a stronger body of men from Exeter, who were to make their appearance in Portsmouth in season to secure the withdrawal of the warlike stores, in spite of all opposition.

Accordingly, a detachment of about twenty-five armed horsemen, under Nathaniel Folsom, Nicholas Gilman and Dr. Giddings, left Exeter in the night fixed for the undertaking, and rode into Portsmouth about daybreak in the morning. They ordered coffee at the inn of James Stoodley, who looked with no small astonishment on their martial array. But they made no allusion to the business which brought them there.

About eight o'clock in the morning, James Hackett, with fifty or sixty of the bold Exeter boys, on foot, marched into town, and took their station at the hay-market, in Portsmouth, where they waited for orders. This, of course, created great astonishment; but little information could be elicited by any inquiries. At nine o'clock, Langdon made his appearance at Stoodley's, and acquainted the party there that the raid was completely successful, and that Sullivan was then passing up the river in the boats loaded with the munitions which had but lately been the dependence of one of his Majesty's forts, but were ere long to be used against his authority by the oppressed and indignant colonists. Thus, in this first overt armed resistance of

America to the British authority, the men of Exeter took a leading part.

The principal citizens of the town were open and decided in their determination to oppose the parliamentary measures. John Phillips, the founder of our Academy, a man of learning, wealth and cultivation, though little fitted by habit or inclination for strife, was firm and outspoken for the liberties of America. Nathaniel Folsom, who had been distinguished as an officer in the French and Indian wars, and who was a member of the first Continental Congress, was ready to take up arms in his country's cause, at a moment's notice, and did afterwards render valuable service as a provincial major-general, until he was, by reason of the unworthy jealousies of others, allowed to be dropped.

Nicholas Gilman, the trusted friend of the royal governor, was no less firmly devoted to the defence of popular rights, and, with his active and efficient sons, then just come upon the stage, was a most important and indispensable aid to the cause. He was afterwards the successful manager of the finances of the infant State, and the stay and staff of President Weare; and his sons became, in their turn, favorite and important officers of New Hampshire.

Enoch Poor had been for some years engaged in shipbuilding in the town, and, accustomed to the management of men, was ready to tender his best services in aid of America's cause. His appointment in the army was peculiarly fortunate for the country. He became a general of light infantry, was greatly esteemed by Lafayette and by Washington; and

his early death was deeply lamented.

James Hackett was also a ship-builder, and as such labored for his country faithfully and well. He was appointed a lieutenant-colonel of one of the regiments, but his services could not be spared from the coast defences. He did, however, serve in Rhode Island, on one occasion, as an officer in John Langdon's company of light horse. Such were a few of the leading spirits of our town, as the alarm of war was about to be sounded.

### III.

#### REVOLUTIONARY.

The famous expedition of the British troops from Boston to Lexington and Concord, took place on the nineteenth of April, 1775. Early in the evening of that day, a flying report of the affair reached Exeter, which was soon after confirmed by news received from Haverhill, that the enemy was at Lexington, that the country was in arms, and a severe action had commenced, which was raging when the messenger left to alarm the inland towns.

Our streets were filled with excited men until a late hour at night. About daybreak an express arrived in town, with further and more authentic intelligence. The bells were immediately rung, and the drums beat to arms. It happened that three of the leading patriots of the town, N. Folsom, N. Gilman and E. Poor, were absent, at Dover; but there were enough others to determine what part Exeter should take in the emergency. The unanimous voice was, for every man who could possibly be spared, to march

at once to the help of our suffering brethren. John T. Gilman, then twenty-one years of age, was peculiarly active in forwarding the preparations of the Exeter volunteers.

Bullets were cast and cartridges made, with all speed, and every one lent a helping hand. The women encouraged their brothers and sons to offer their services, and contributed their aid to fit them out for their hurried campaign. About nine o'clock in the morning, no less than one hundred and eight of the brave boys of Exeter were paraded at the court-house, (nearly opposite the lower church,) armed and equipped, and ready to march.

"What road shall we take?"

"By Haverhill."

"Who shall lead us?"

"Capt. Hackett."

"Are you all ready?" asked Hackett.

"Yes," was the unanimous response.

"March!" was his laconic order.

One who was of that extemporized band of soldiers, has left an account of their march. He says that the men wore sad countenances while taking leave of their wives and friends at home, but there was no flinching. Once fairly upon the way, however, their spirits rose, and they soon resumed their cheerfulness. They had a drum and fife, but no flag, for the stars and stripes were yet in the future. But they were well armed, especially those who had the bright muskets which Gov. Wentworth had taken pains to provide for his "cadets," little suspecting that they were so soon to be used in rebellion against his royal master.

The Exeter company marched through Haverhill to the ferry, but found that

town in great distress. A destructive fire had raged there only forty-eight hours before, consuming the finest part of the village; this, in addition to the intelligence of the commencement of hostilities, was particularly depressing to the inhabitants. At nightfall, they reached Bragg's tavern in Andover, and passed the night in that town. Resuming their march at an early hour the next morning, they reached Menotomy at noon, and halted upon the common at Cambridge, about two o'clock. Here they were taken charge of by some officers; their alarm post was assigned them, and two or three rooms in one of the college buildings were given them for quarters. There they passed the first night of their military service, without even knapsacks for pillows, and the college floors, as one of their number quaintly remarked, "as hard as any other floors!"

The next morning, the company made choice of officers. James Hackett was elected captain, John W. Gilman and Nath'l Gookin, lieutenants, and John T. Gilman, Gideon Lamson and Noah Emery, sergeants. The company soon after went through their exercises on the common, and evidently attracted no little attention.

The next day, a report came that the British were landing at Chelsea. Capt. Hackett had the honor of being the first to receive marching orders: the company from Londonderry followed. They marched as far as Medford, where they were met by the information that the British had re-embarked. At Medford, they found N. Folsom and E. Poor, who were going to the headquarters of the

army. Gen. Heath reviewed the New Hampshire troops, and on Sunday Dr. MacClintock of Greenland, and Dr. Belknap of Dover, preached to them.

The Exeter company remained at Cambridge not far from a fortnight, and were highly complimented by Gen. Heath. Then, the emergency having passed, and arrangements being in progress for forming a permanent military establishment, they were permitted to return home.

Exeter had also its Committee of Correspondence, charged with looking after the interests of the patriotic cause. An example of the work which fell to their share, may be found in a dingy letter, which is still preserved, dated at Portsmouth, April 21, 1775, and signed by H. Wentworth, chairman, by which the committee of Exeter are informed of "the attack upon the people of *Ipswich*," and of the expectation of the arrival of two ships of war in Portsmouth, and containing a request for "four or five barrels of powder." On the back of the letter is a receipt by the messenger, for four barrels of powder, which were delivered by N. Gilman and Dr. Giddings; together with a memorandum of sixty-eight barrels more, in the possession of the friends of liberty in Exeter and the neighboring towns. This powder was undoubtedly a part of that which was seized at Fort William and Mary, in December, 1774.

#### IV.

##### THE PRESS.

The first printing office in Exeter was opened by Robert Luist Fowle, a nephew and former partner of Daniel Fowle, who

introduced the "art of arts" into New Hampshire, at Portsmouth, in 1756. In the differences of opinion which arose respecting the rights of the Colonies, immediately prior to the Revolution, the uncle and nephew, it is said, were found upon opposite sides, and the result was a dissolution of business connections, in 1774. Robert, who favored the ministerial party, procured the printing materials which had belonged to Furber of Portsmouth, and removed with them to Exeter, where he established himself in business the same year. Thus Exeter was the second town in New Hampshire to establish that powerful instrument of civilization, the printing press; and now for near a century has maintained it.

Robert Fowle carried on the business of a printer here until about 1778, when his tory proclivities became so obnoxious that he was obliged to decamp. It is said that he was employed to print some of the paper money then issued by New Hampshire, and soon afterwards there was found to be in circulation a great quantity of bills of the same typography, but with forged signatures. Suspicion at once fastened upon Fowle, that he had supplied his loyalist friends with the printed sheets; and instead of awaiting an investigation, he hastened to place himself within the British lines at New York.

His brother Zechariah Fowle succeeded him in the printing business in Exeter, and continued it until his death, which took place toward the close of the war. He was a tolerable workman, and his office must have been quite well furnished for the times, as he was able in 1780 to



issue an edition of the laws of the State, in a volume of 180 folio pages. In the few specimens of his printing which are now extant, his name does not usually appear in the imprint, but only the place and year.

After peace was declared, Robert Fowle, who was a pensioner of the British government, on the ground of his loyalty, returned to New Hampshire, and in 1789 married Sarah, the widow of his deceased brother, and continued to live in Exeter for about six years. He then removed to Brentwood, as it is supposed, and died there in 1802.

Henry Ranlet was the next on the list of printers in Exeter. He was in business in 1787, and probably earlier. He was an excellent workman for that day, and issued a large number of books and pamphlets. He printed many works for publishers residing in Boston and Worcester, Mass., and Portsmouth. He added to his office the types for printing music, and published at least ten or twelve volumes of collections of vocal and instrumental music. Mr. Ranlet continued in business until his death in 1807.

A considerable part of this time, there was another printing office in the town. John Lamson, who was a partner of Mr. Ranlet in 1787, was associated with Thomas Odiorne in the printing business in 1793, and conducted it alone in the following year.

Mr. Odiorne issued several works, in very neat style, about the same date.

In 1794, William Stearns and Samuel Winslow brought out a few publications here. Mr. Stearns, in 1795 or 1796, was engaged in printing and also in binding,

the first edition of the New Testament ever issued in this State. The honor of first printing the Scriptures in New Hampshire has heretofore been claimed by New Ipswich in 1815, and by Dover in 1803, but Exeter was years in advance of them, as the above date indicates.

Charles Norris was a partner of Mr. Ranlet in 1806-7, and continued in the occupation of a printer until 1832. From 1810 to 1817 he was connected with others, his first partner being John Sawyer. Among the apprentices to whom Mr. Norris taught the typographic art, was William Robinson, who afterwards became the founder of our magnificent Female Seminary.

Mr. Norris was a good printer, and did a great deal of book work for himself and others. In connection with Ephraim C. Beals, he printed for E. Little & Co. of Newburyport, a translation of Tasso's *Jerusalem Delivered*, in 1810, which was really beautiful in its typography, and has never been excelled by any work from the Exeter press, before or since.

The imprint of Samuel T. Moses is found upon a number of publications between the years 1820 and 1824; and from 1824 to 1830 the name of Abel Brown appears on several small works, as publisher; though the latter was not a practical printer.

In 1818, John J. Williams first began printing on his own account. He afterwards took his brother Benjamin J. Williams, who was a book-binder, into partnership, and they carried on for many years, under the firm of J. & B. Williams, a large and profitable printing, stereotyping and publishing business. Their

operations terminated about the year 1840; and during that period they issued a vast number of works of every description. The series of popular novels from their press, in 24mo, including works of Scott, Marryatt and Bulwer, neatly bound in morocco, are still often met with and easily recognized.

John C. Gerrish's name first appeared upon a title-page, about 1824. He was then, and continued for three or four years, in partnership with Laban A. Tyler, who was not, however, a practical printer. Capt. Gerrish had an office in Exeter, and was engaged in printing of various kinds, until about 1840, when he retired from the business. He died within the past year, highly respected by all who knew him.

Lewis F. Shepard, who had served his time in the office of Messrs. Williams, had an office here for a year or two, about 1832-3, when, by reason of impaired health, he quitted the occupation and removed into Maine. He was an excellent workman, and in every relation of life was highly esteemed.

Francis Grant had a printing office here as early as 1840. He was a bookseller and binder, and was the publisher of a little work, formerly much used in our common schools, entitled, "A Book for New Hampshire Children, in Familiar Letters from a Father." This little volume was prepared by Mr. Hosea Hildreth, and was very popular, running through five editions, the first of which was printed by S. T. Moses in 1823, the third by Mr. Norris in 1829, the fourth by Capt. Gerrish in 1833, and the last by Nathaniel S. Adams in 1829. Mr. Adams is remem-

bered as a man of convivial habits and of much humor.

James Derby was the publisher of one or two works, about 1831. He was an ingenious mechanic, and did something in the manufacture of stereotype plates, though he was not himself a printer. He was engaged in the publication of "Scott's Family Bible" here, which was to have filled some six or more large volumes; but after the completion of the New Testament in two volumes, the remainder of the undertaking was abandoned.

There were several other printers, who were apprentices of Mr. Norris or Messrs. Williams, who issued one or more small works each, bearing the Exeter imprint, but of whose history nothing further is known.

Samuel Bartlett Clarke, who had been engaged in the News-Letter office, as one of the proprietors, from 1840, died in July, 1857, having sustained a high character as a man of excellent business capacity and integrity.

Oliver Smith, who died recently, was also one of the proprietors of the paper for nearly the same period, and was afterwards employed for several years in the News-Letter office as a journeyman. He was a person of decided character and of sturdy honesty.

In the foregoing list are embraced the names of most, if not all, of the principal persons who have been connected with the press in Exeter, except those who are now living. Of these latter it is proper to make but brief mention.

Samuel Hall, who has been connected with the News-Letter as proprietor or printer for more than thirty years, is still

to be found in the office, composing stick in hand, as active and attentive to business as ever.

Thomas D. Treadwell, who was for many years employed by Messrs. Williams, and afterwards in the News-Letter office, has for some time past been engaged in farming, just outside the village of Exeter, which he finds preferable to the confined life of a printer.

Joseph L. Beckett, a native of Exeter, and long a member of the typographical *corps* here, has met with deserved promotion, and has for some years past held a responsible position in the office of the Boston Post, which seems to have been largely indebted for its success to New Hampshire talent.

Thomas J. Whittem, who was the proprietor of a printing office here for nearly ten years, has since returned to Portsmouth, where he had previously resided, and where for a time he was engaged in the publication of the Portsmouth Journal.

## V.

### NEWSPAPERIAL.

The first newspaper published in Exeter, and the third in New Hampshire, appeared in the latter part of the year 1775. It was conducted by Robert L. Fowle, and issued at irregular intervals until some time in the year 1777. It was printed with large type and on small paper,—often on only a half sheet. The number of titles which it bore, in its brief existence, was remarkable, as the following list of a part of them will show, viz. A New Hampshire Gazette; The

N. H. Gazette; The N. H. Gazette, or Exeter Morning Chronicle; The N. H. [State] Gazette, or Exeter Circulating Morning Chronicle; The Journal, or the N. H. Gazette and Tuesday's Liberty Advertiser. The days of publication were changed nearly as often as the title. The proprietor's name did not appear; and a single person was undoubtedly printer, publisher and editor, as the contents of the paper were made up chiefly of advertisements and extracts from other journals, with only occasional original communications.

The second paper was entitled The Exeter Chronicle, and was still shorter-lived than the first, having been commenced in June, 1784, and discontinued in December of the same year. John Melcher and George J. Osborne were the publishers.

Newspapers were published in Exeter during the twelve succeeding years, under various titles, and different proprietors, but probably constituting a single series, and numbered continuously as such. From the impossibility of consulting files of these, at the present day, it is not easy to fix the succession of the papers, with accuracy; but it is believed that the following statement is substantially correct.

About July, 1785, Henry Ranlet commenced the publication of a paper called The American Herald of Liberty, which in 1791 was entitled The New Hampshire Gazette; in 1792-3, The New Hampshire Gazetteer; in 1795, The Weekly Visitor or Exeter Gazette, and published by John Lamson, and afterwards by Lamson & Odiorne; and in 1796, The Herald of Lib-

erty or Exeter Gazette, and published by Samuel Winslow and Stearns & Winslow, until it ceased in 1797.

The Freeman's Oracle, or New Hampshire Advertiser, appears to have been commenced about August 1, 1786, was under the charge of John Lamson in 1789, and probably did not survive that year.

The Political Banquet and Farmer's Feast, was established by Henry Ranlet in 1797, and continued about one year, when it probably merged in The Exeter Federal Miscellany, which was but of short duration, it is presumed.

It is not known that any other journal was set up in Exeter, until May 21, 1810, when the Constitutionalist was begun, by Ephraim C. Beals. It was given up June 4, 1811, but recommenced June 23, 1812, and finally discontinued June 14, 1814. The Constitutionalist was conducted with more ability than any paper which preceded it, but probably had no recognized editorial head. It extended over nearly the whole period of the war of 1812, when the popular feelings were sharply divided, and personalities were much indulged in.

In the department of local news, however, this journal was little in advance of the earlier ones. One or two paragraphs per week afforded all the information it contained respecting New Hampshire affairs; and unless a fire or some other unusual event occurred in Exeter, no allusion was made to home matters except in the column of deaths and marriages.

During the latter part of its existence, The Constitutionalist was published by

Joseph G. Folsom; but in the change of proprietors there was no noticeable change of character.

The Watchman was the next journal established in Exeter. It was begun October 2, 1816, by Henry A. Ranlet; in December of the same year its title was changed to The Exeter Watchman, and Nathaniel Boardman became the publisher; November 9, 1819, it passed into the hands of George Lamson, and the name was altered to Exeter Watchman and Agricultural Repository; and February 6, 1821, Samuel T. Moses became the publisher, and gave it the final designation of Northern Republican. August 6, 1821, the last number of the paper was issued.

George Lamson, who might properly have been mentioned in the notices of Exeter printers, was a man of much intelligence and enterprise, and is well remembered for many excellent traits of character. He printed quite a number of law books, and took pains to furnish employment to deserving, needy persons.

September 21, 1824, Francis Grant commenced the publication of the Rockingham Gazette, which was under the editorial charge of Oliver W. B. Peabody. It was continued until October, 1827, when its subscriptions were transferred to The Portsmouth Journal. This was the earliest paper here which professed to have an editor. Mr. Peabody was a gentleman of learning and taste, and the selections and original articles—though the latter were not very numerous—which appeared in the Gazette, were of a higher literary order than any of the former papers afforded. In the matter of



news, of course, journalism of that time was but the mere germ of what it now is.

Joseph Y. James was the proprietor of a small paper called *The Hive*, begun in September, 1829, and carried on till sometime in the year 1830.

On the "2d mo. 12th, 1830," Michael H. Barton issued the first number of a publication of eight duodecimo pages, entitled *Something New*, to be devoted, as the prefatory address announced, to the introduction of a perfect alphabet and reformed orthography of the language; probably something like the phonographic system, of a later date. Mankind were undoubtedly content to live in ignorance of Mr. Barton's improved method, as we do not learn that the publication reached a second number.

May 10, 1831, John S. Sleeper established the *Exeter News-Letter*, for which, during his editorship of two years, he gained a wide circulation and a high character, though as he had not a practical acquaintance with printing, he did not find it a pecuniary success. He disposed of the paper to John C. Gerrish, who was fortunate in obtaining the editorial assistance of John Kelly, a gentleman of literary taste, with a fund of quiet humor, and much antiquarian knowledge. He occupied the editorial chair nearly twenty years, the paper having in the meantime been transferred to Messrs. Smith, Hall & Clarke as proprietors. Subsequently, Levi W. Leonard was the editor, for several years; and the paper has undergone other changes in the editorial and publishing departments, since. It has been repeatedly enlarged, since its first appearance, and now

contains nearly double the amount of matter it then did.

The Christian Journal was commenced April 2, 1835, and was issued every other week, by the Executive Committee of the Eastern Christian Publishing Association, Elijah Shaw being the editor, and J. C. Gerrish the printer. The first year the "Editorial council" consisted of Moses How, Mark Fernald and Samuel E. Brown; the next year, of M. Fernald, M. How, Noah Piper and William H. Gage; the third year of Messrs. Fernald, Piper, Gage and Josiah Prescott; the fourth year of Messrs. Fernald, Piper, How and Prescott. At the commencement of the fifth year the name was altered to Christian Herald and Journal. P. R. Russell was announced as assistant editor, and the editorial council were M. Fernald, Julius C. Blodgett, M. How and B. F. Carter; and on beginning the sixth year the title was abbreviated to Christian Herald, Elijah Shaw, David Millard and Philemon R. Russell were announced as editors, and A. R. Brown as printer, and the paper was issued weekly. The Herald was subsequently removed to Newburyport, Massachusetts, where it still survives.

In January, 1840, appeared the first number of the Granite State Democrat, of which James Shrigley was publisher, and J. L. Beckett printer, who soon, however, became publisher. The paper in 1842 was conducted by Ferdinand Ellis, Jr., and afterwards by William Young, and was dated "Exeter and Newmarket," but was printed at Exeter. In January, 1843, Samuel C. Baldwin became the editor and publisher, but in

consequence of ill health, relinquished the undertaking, and no number was issued after March 9, 1843. An attempt was subsequently made to revive the paper, but without success.

The year 1841 must have been peculiarly promising to newspaper schemes. A prospectus was issued in February for the publication of a semi-monthly paper, to be called *The Rose and Thorn*; but it is supposed that nothing farther came of it. In June, *The Granite Pillar and New Hampshire Temperance Advocate* was brought out, to be continued monthly, by Abraham R. Brown, under the editorship of Joseph Fullonton; but it was not long-lived.

The next literary venture of 1841 was *The Factory Girl and Ladies' Garland*, commenced November 1, and issued semi-monthly, by J. L. Beckett. This paper, or a continuation of it, under the designation of *The Factory Girl*, was afterwards carried on by C. C. Dearborn, and in the latter part of 1843 was conducted by A. R. Brown under the name of *The Factory Girls' Garland*. Apparently the same paper much enlarged, with the title of *Weekly Messenger, Literary Wreath and Factory Girls' Garland* was published in 1845 and some time in 1846 by Mr. Brown; but it was afterwards removed to Lawrence, Massachusetts, by J. L. Beckett.

*The Squamscot Fountain* was begun in March, 1843; a weekly, devoted to the cause of temperance, and undertaken by Samuel Webster and J. P. Clough. It was afterwards called the *Squamscot Fountain and Weekly Advertiser*, and Mr. Webster became the sole proprietor; but it did not last long.

A paper, called *The Factory Girls' Album*, and *Operatives' Advocate*, was begun February 14, 1846, of which Charles C. Dearborn was the publisher and proprietor, and William P. Moulton the printer. The paper was issued a part of the time weekly, and afterwards semi-monthly, and was enlarged after a few numbers. It was continued somewhat over a year.

The initial number of a projected weekly, of a religious and literary character, to be styled *The Olive Leaf*, and to be edited by R. O. Williams, was issued January 1, 1853, by Currier & Co., proprietors; but we do not learn that sufficient encouragement was offered to induce them to go on with it.

About 1857 *The American Ballot and Rockingham County Intelligencer*, a weekly journal which had been established in Portsmouth in the interest of the American party, some three years before, was removed to Exeter. Thomas J. Whitem was editor and proprietor; and the paper, though bearing date Exeter and Portsmouth, continued to be printed at Exeter until September 7, 1865, when it was discontinued.

## VI.

### ANTINOMIAN.

Though the word *antinomian*, which was applied as a term of reproach to Wheelwright and others of the early settlers of Exeter, by derivation signifies *against law*, yet we do not learn that in their generation, or afterwards, the town was remarkable for lawlessness or disorder. It was not until near half a cen-

tury had passed, that the slightest outbreak took place, and then it was in resistance to tyranny.

In 1682 Edward Cranfield came to New Hampshire as Governor. He soon exhibited himself in his true colors as a grasping, unprincipled despot. The people of the Province feared and hated him, and when his arbitrary conduct became intolerable, some of them were so enraged that they actually entered into a combination for the avowed purpose of overturning the government.

On the twenty-first of January, 1683, the little village of Exeter witnessed a striking spectacle. A dozen horsemen, armed with swords, pistols and guns, with a trumpeter, and headed by Edward Gove, a member of the provincial Assembly from Hampton, with a drawn sword, rode through the snowy street of Exeter, towards Hampton. A son of Gove, and the brothers Wadleigh, Joseph, John and Robert, Thomas Rawlins, Mark Baker and John Sleeper were undoubtedly of the party, and probably Nathaniel Ladd, Edward Smith, William Healy and John Young, also. All of them were well known in Exeter, and the greater part of them were residents; and they made no secret of their purpose to rise in arms against the tyrannical government of Cranfield.

But it was yet too early for a successful resistance to the arbitrary measures of a royal government; and when next the good people of Exeter saw their insurgent townsmen, it was after they had been tried and convicted as accomplices in the crime of high treason, and had been, by direction of the crown, respited

and pardoned. Though this lesson failed to teach Cranfield moderation, it showed the people of Exeter that they must adopt a less hazardous mode of resistance to the unwarranted acts of the authorities. In the course of the year, the Governor, being disappointed in his designs of making great gains from his office, resorted to the illegal expedient of taxing the people without the consent of the Assembly. To John Folsom, constable, was committed the tax against the inhabitants of Exeter for collection ; but he reported to the Governor that the people refused to pay, on account of the illegality of the assessment.

Thereupon the warrant was delivered to the provost marshal of the province, who was ordered to collect the taxes or imprison the delinquents. But he found the duty no sinecure. He first went to the house of Edward Gilman, where he was met by the wife of Councillor John Gilman, who informed him that "she had provided a kettle of scalding water for him, if he came to her house to demand any rates." He received, at the same time, a like hospitable assurance from the wife of Moses Gilman, and other women took pains to let him know that they were preparing red hot spits, so as to give him a warm reception. Some half a score of the sturdy yeomanry of Hampton, on horseback and armed with clubs, then made their appearance on the scene, in order to ensure that the marshal and his deputy should receive all due attention. And to cap the climax, the Rev. John Cotton, at that time probably officiating as the clergyman of Exeter, joined the company, "with a

club in his hand ;” the emergency seeming to justify a resort to carnal weapons.

The assembled party then began good humoredly but systematically to hustle the marshal and his deputy up and down the house, and laughingly inquired of them “what they did wear at their sides,” alluding to their swords, which were indeed rather ridiculous appendages, on such an occasion.

The unfortunate officers soon betook themselves to the widow Sewell’s hostelry, ostensibly for refreshment ; but their tormentors followed them there, and pushed them about, called them rogues, took the bridles off their horses and then turned them loose, and in short made the place in a thousand ways too hot to hold them.

The marshal at length found that he had brought his wares to a poor market, and in despair abandoned the attempt to collect illegal taxes in Exeter ; which it is believed was never resumed.

A half century again elapsed, before Exeter witnessed another outbreak of popular feeling. The sovereigns of England depended much upon their American colonies for ship timber for the royal navy, and very stringent laws were enacted against the felling of any pine trees suitable for masts, which stood upon common lands. The Surveyor general of the woods kept a sharp eye upon all such timber, and marked it with the broad arrow which denoted that it pertained to the crown. It may naturally be supposed, however, that the lumbermen of the frontiers would pay but scanty heed to the regulations which forbade them to touch the finest growth of

the forests. When the surveyor's back was turned, it is probable that the woodman's axe spared few of the monarch pines, whether they bore the king's mark or not. The surveyors could not help suspecting, if they did not know, that the laws were disregarded, and jealousy and bitter feeling necessarily sprung up on this account between the king's officers and the inland inhabitants of the province.

In 1734 David Dunbar was Lieutenant Governor and Surveyor General of New Hampshire. He was arbitrary, having been a soldier, needy and jealous. He became convinced that the lumbermen of Exeter were cutting about the mill at Copyhold, now in Brentwood, trees which belonged by law to his royal master, and determined that he would put a stop to it.

Accordingly he paid a visit to the mill in person, but while he was looking about for evidence of the violation of the law, he was greatly terrified by shouts and shrieks from the surrounding woods, and the discharge of fire arms nearer than was agreeable. Dunbar therefore determined that discretion was the better part of valor, and beat a retreat. But a few days after, he despatched ten men in a barge up the river from Portsmouth, with directions to seize and bring off the suspected timber. The men arrived at the village in the evening, and put up for the night at the public house kept by Capt. Samuel Gilman, the same house now standing on Water street next to the Town Hall. After a part of them were in bed and while the others were carousing, there, at ten o'clock at night, they



were suddenly set upon by a party of men in disguise, who threw some of them out of the windows, and drove the others out at the doors. The party assailed made for the river, in all haste, but in the meantime the bottom of their barge had been bored through, the sails cut to pieces or carried away, and the mast hacked down. They undertook to make their escape in her, but were obliged to return to the shore, and hide until the next day, when they found means to return ignominiously to Portsmouth; but a part of them having lost their clothes, were in a particularly woful plight.

The party who were engaged in this act of defiance of the Surveyor General's authority, were from the outskirts of Exeter, then a very large township, but included men of respectability and standing. Thomas and Nathaniel Webster, Jonathan, Samuel and Philip Conner, Trueworthy Dudley and Ezekiel Gilman are said to have been among the assailants. They assembled at the public house kept by Zebulon Giddings, now known as the Rowland house, and there painted their faces and altered their dress so as to defy recognition, before setting off on their expedition.

Dunbar believed that a part of them were Natick Indians; so it is probable that they adopted a disguise calculated to give that idea.

We do not learn that any further attempt was made to enforce the mast-tree laws; nor that any punishment was inflicted upon the parties concerned in this breach of the peace; but Dunbar was so mortified and enraged that he caused the

Courts to be taken away from Exeter, and bore a bitter grudge against the inhabitants so long as he remained in the province.

The next scene of lawlessness witnessed in Exeter, was at the remove of still another half century, in 1786. The peculiarity of this occasion,—which has made not a little figure in history,—was that the persons who were guilty of the disorderly conduct, belonged, without an exception, to other places, and simply made their appearance in Exeter to indulge in their illegal proceedings. The people of the town were not only unconnected with the outbreak, but were, to a man, ready to condemn and crush it.

For some years after the close of the revolutionary war, the people were hardly reconciled to the situation. The times were hard, money was scarce, and the acquisition of independence had not freed them, as many had fancied it would do, from the restraints of law. Complaints were rife among the people because the legislature of the State would not authorize the issue of paper money, which many believed was the panacea for their fiscal troubles. At length the discontent became so intensified that it took an organized form among the people of several interior towns in Rockingham county, and on the morning of September 20th, 1786, the rumor reached Exeter, that a body of men were about to enter the town to obtain in one way or another, “a redress of grievances.”

During the forenoon, a great number of persons attracted by the report, came into town from the neighboring places, not for the purpose of joining in any il-

legal demonstration, but to witness what was about to take place. The legislature was in session in the meeting-house, which stood nearly on the site of the present lower church, while the Supreme Court was sitting in the Court house, which was on the opposite side of the street, occupying about the center of what is now the entrance to Court street.

Between two and three o'clock in the afternoon, the expected assemblage made its appearance, coming down Front street. It had been formed into the semblance of a military array, at Kingston, and consisted of about two hundred persons, or a little more, about one-half of them on foot and provided with fire-arms or swords, and the residue following in the rear on horseback, and carrying clubs and whips.

They halted near the residence of the late Nathaniel Gilman on Front street, and asked civilly for water. They then marched down the street, and passing over the great bridge, turned and came back as far as the Court house, which they surrounded, under the mistaken belief that the legislature was in session there. Judge Samuel Livermore, who was upon the bench, sternly ordered that the business should proceed without pause, and forbade any one to look from the windows.

The mob, in a few minutes became aware of their mistake, and attempted to surround the meeting-house. The spectators who were packed somewhat densely in and about the yard of the church, yielded only inch by inch, and it was an hour or more before the riotous assemblage reached the building.

They then placed guards at the doors and windows, and announced, in substance, that they meant to keep the members of the general court in durance, until they passed a law for the emission of paper money, which should be a legal tender for debts and taxes. One member only is reported to have escaped from the building, and he got out of a window.

John Sullivan, the president of the State, was present in the meeting-house, —a man of resolution and a soldier. He made his appearance before the excited crowd, and said to them that they “need not expect to frighten him, for he had smelt powder before.” In allusion to the demand which some of them had made for *justice*, he said, “you ask for justice, and justice you shall have.”

It was noticeable that he did not advise the crowd to disperse, however; he undoubtedly felt that it was better to crush the insurrection in the bud. It presently grew toward evening, and the good citizens of Exeter began to think it was time that a little pressure should be applied to the insurgents. Agreeably to a suggestion of Col. Nathaniel Gilman, a drum was beaten, a little way off, as if a body of soldiers were approaching, while he himself with his stentorian voice cried out something about “Hackett’s artillery.” The mob waited for nothing further, but incontinently took to their heels, and did not pause till they had reached the outskirts of the village. They passed the night near where the passenger depot of the railroad formerly stood.

No sooner was the village relieved from their presence, than effectual steps were taken to suppress the rising. The legis-

lature having given the proper authority, the president at once sent orders into the neighboring towns to assemble the militia. A volunteer company of the principal citizens of Exeter was immediately enrolled under the command of Nicholas Gilman, who had served in the revolutionary army, and was afterwards a Senator of the United States. By the next morning the village of Exeter was a scene of no small excitement and military display. A large body of troops, horse and foot, were assembled, and under the direction of the president and the immediate command of Gen. Joseph Cilley, they marched with military music to meet the force of the insurgents, the armed portion of whom were drawn up on the ridge beyond little river, on the Kingston road.

The government column, with the Exeter volunteer company holding the post of honor in the front, moved to within the distance of some forty rods from the opposing party, when Gen. Cilley at the head of a small number of horsemen, dashed forward and across the stream, and by a *coup de main* seized and made prisoners of the leaders of the insurgents. The remainder broke and fled, but were pursued, and quite a number of them captured.

Joseph French of Hampstead, James Cochran of Pembroke, and John McKean of Londonderry, were the principal persons engaged in the riotous demonstration. Some of the prisoners were indicted, others were brought to a court martial, and still others were dealt with by ecclesiastical authority, but while all were pretty thoroughly fright-

ened, and very penitent, none of them were severely punished.

The spirit of organized resistance to law and order, received on this occasion a timely and effectual check, and the state authorities and people of Exeter are entitled to no little credit for their judicious and spirited conduct.

## VII.

### INCIDENTS.

In the afternoon of March 20th, 1754, a troop of about thirty men, on horseback, and carrying axes, made their appearance in Exeter. They came from Canterbury, Contoocook and the vicinity, and their purpose was probably pretty well understood in Exeter and throughout the province.

Two trading Indians of the St. Francis tribe in Canada, Sabatis and Plausawa by name, had rendered themselves very obnoxious to the people of Canterbury and Contoocook, the preceding summer. Sabatis had been formerly concerned in spiriting away two blacks owned by inhabitants of Canterbury, and both Indians not only proclaimed the opinion that there was no harm in stealing negroes, but threatened and even offered violence to the wife of a white settler. They indulged in boasts of former deeds of bloodshed and robbery, and in threats of committing others, until the people were so alarmed and incensed that they sternly warned them to depart. The Indians would have done well to heed the admonition, but in complete infatuation they still lingered in the neighborhood, and abated not a jot of their blustering.

Peter Bowen and one Morrill, with whom they were staying, at length undoubtedly concerted a plan to take their lives. Bowen, who was a rough and violent man, procured a gallon of rum from Rumford, and treated the Indians to it freely, until they became intoxicated. Meantime his confederates took the opportunity to draw the charges from the Indians' guns, and then enticed them into the woods, where Bowen slew them almost without resistance.

Yet so great was the dread and hatred of the Indians which prevailed throughout the province, and so favorably was the story related for the murderers, that when Bowen and Morrill were indicted for murder and imprisoned in Portsmouth jail to await their trial, the public sentiment was aroused most strongly in their behalf. Their trial was fixed for March 21st, 1754; and the cavalcade which appeared in Exeter on the preceding day, as already mentioned, was composed of persons who were determined to rescue the accused persons, from imprisonment.

A few of the people of Exeter are said to have joined the lawless band, but their names have not survived to our time. The party, thus reinforced, rode through mud and snow, that night, to Portsmouth, beat down the doors of the jail, knocked off the irons from Morrill and Bowen, and set them free. Rewards were offered by the Governor for the re-arrest of the prisoners, but they were never retaken, though they were at their homes again as usual, soon after. Their course was justified by the popular voice, and it was not thought expedient to molest them, or their rescuers. In no very

long time the incidents would have been generally forgotten, but for a song which some village poetaster composed on the occasion, and which preserved the memory of the transaction, being afterwards commonly sung at the huskings, in Exeter.

Sixteen years afterwards, an occurrence of a very different character aroused the attention of the town. News was brought that George Whitefield, a preacher of world-wide celebrity, was to address the people of Exeter. It may easily be supposed, that none would willingly lose the opportunity of hearing his eloquent voice. So although the time appointed was the forenoon of Saturday, (September 29th, 1770,) almost the entire population thronged to the church where he was to officiate,—which stood nearly on the spot where Mrs. Cobbs' house now is.

The building was not capable of containing the crowd, and Mr. Whitefield determined to address them in the open air, a course he was often compelled to adopt. It is said that he at first essayed to speak from the meeting-house steps, but the sun shining in his face, he crossed to the other side of the street, where some boards laid across two barrels or hogsheads, furnished him a stand, from which he preached to his out door congregation a discourse nearly two hours in length, from 2 Corinthians xiii, 5.

This was the last sermon which that eloquent and devoted minister delivered. He went in the afternoon to Newburyport, Mass., where, the very next morning, he breathed his last. So that Exeter witnessed the closing effort in the ca-



reer of one of the most distinguished divines of the world, whose name will be held in honor and reverence, so long as zeal, piety, and self-denial shall be known and appreciated.

## VIII.

### INCIDENTS.

It was nearly six years after the death of the earnest and eloquent Whitefield. In that period an immense change had taken place in the opinions, feelings and situation of the American colonists. From remonstrances and petitions against the exactions of the mother country, they had proceeded to open and armed resistance, and at length to the decisive step of declaring themselves independent of the British crown. In June, 1776, the Legislature of New Hampshire instructed her delegates in Congress to join with those of the other colonies, in such a measure, and on Thursday, the eighteenth day of July following, the Declaration of the thirteen United Colonies of North America, authenticated by the bold signature of John Hancock, reached Exeter by express, having been fourteen days on the road from Philadelphia.

The committee of safety, sometimes called the little congress, was in session at the time, and we can readily believe that the startling but joyful intelligence that the Rubicon was passed, flew rapidly from lip to lip through the village. It was determined that the immortal words should be read in public; and the impatient citizens thronged in a dense mass about the front yard of the lower

church, or "colony house" as it was termed when used for civic purposes, to witness the formality. The venerable president of the council, Meshech Weare, with the members of the Committee and other principal citizens, of the town and county, made their appearance before the assembled people, with John Taylor Gilman, who was selected for the honor of first pronouncing on New Hampshire soil, the words of the charter of American liberty. As he read the impressive, solemn and eloquent periods of the Declaration, the great concourse before him listened in silence but with deep emotion, and he himself was so overcome with the tumult of his feelings on the joyful and momentous occasion, that he was for a time incapable of proceeding. The emotions of the hearers were too deep for applause; but the words found a response in their inmost hearts, and thenceforward there was no hesitation nor faltering. Nothing short of absolute independence was admissible as the result of the contest, from that time forth.

Thirteen years later, Exeter saw another sight, not soon to be forgotten by its citizens. The war was happily concluded, independence won, and the insufficiency of the old confederation becoming apparent, a new form of government had been established. Washington, the savior of his country, had been elected its first chief magistrate, and after the new administration was fairly launched, had set forth on a tour through the northern states. It was known that he was to leave Portsmouth on the fourth day of November, 1789, for Exeter; and the good people made their preparations to

meet him with a cavalcade of citizens to escort him into town. But they mistook the hour of his departure from Portsmouth, or forgot his rigid habits of punctuality; for before the volunteers were in the saddle, Washington made his appearance. He arrived here before ten o'clock in the forenoon, accompanied by his secretaries, Col. Lear and Maj. Jackson, and a single servant. Washington rode in an open carriage, and is said to have worn a drab surtout and military hat. The street was lined with spectators as he drove up to the door of the residence of Col. Samuel Folsom, who, as was not unusual among the leading men of that day, kept a public house. It was the same dwelling now occupied by George W. Dearborn at the easterly corner of Court square and Water street.

It is unnecessary to say that the whole population gathered eagerly to catch a glimpse of the distinguished visitor. Col. Nicholas Gilman, who had been an officer of the staff under the commander-in-chief at Yorktown, and other officers of the revolution and principal citizens, paid their respects to Washington, and did the honors of the town. They invited him to remain and partake of a public dinner, which his arrangements compelled him reluctantly, as his diary informs us, to decline. He however accepted a breakfast or collation, at the public house, on which occasion a young lady related to Col. Folsom, waited on him at table. His quick eye discovered that she was not a servant, and tradition informs us that he called her to him, addressed her a few pleasant words, and kissed her.

The hour or two of his stay in Exeter were soon over, and he again resumed his journey by Kingston towards Haverhill, Mass. He was accompanied a part of the distance by some of the gentlemen of the town. When he reached the top of Great Hill, he called on his driver to stop, and casting his eyes back over the wide and charming landscape, he remarked in admiring tones upon its beauty ; and with this pleasant word at parting, he bade our town adieu.

Nine years later, a ludicrous occurrence took place in Exeter, in connection with an expected visit from Washington's successor in the office of president. In the summer of 1798, while the Court was in session, and the public houses filled to overflowing, two young men from Boston drove into town at a late hour, and attempted to obtain lodgings for the night. There was no room at any public house, and the private houses were all closed and dark. The young men cast about for an expedient to rouse the people. It took but a moment to concoct a story. They informed the sitters-up at the public houses that President Adams was coming on from Haverhill to Exeter that night, and would shortly arrive. They had ridden on in advance to give the information. The news spread like wild-fire. Lights were soon visible in every house, and there was mounting in hot haste to form a cavalcade for the President's reception. Meantime the two young men who had caused all this commotion found a private house whose occupants being aroused, were willing to give them lodgings, and were soon snug in bed ; while

the victims of their practical joke, after having waited and ridden for hours in vain, were fain at last to betake themselves to rest, with the consciousness of having been egregiously hoaxed. It is doubtful whether it was any satisfaction for them to feel that though they were too late to escort Washington, they could not be said to be behind time with regard to Adams!

## XI.

### ECCLESIASTICAL.

The little colony which accompanied or followed John Wheelwright to the falls of Squamscott in 1638, was essentially a religious one. It was composed in great part of those who had been members of his flock in England, and of those who had suffered for adhering to his theological opinions in Massachusetts. It is not strange, therefore, that a church was gathered, within a few months after their arrival here. From the records of the church at Boston we learn that on the 30th of December, 1638, "dismission was granted to our brethren, Mr. John Wheelwright, Richard Morris, Richard Bulgar, Philemon Pormont, Christopher Marshall, Isaac Grosse, George Wayte, Thomas Wardhall, and William Wardhall, unto the church at the falls of Pascataquack, if they be rightly gathered and ordered." It is probable that they all became members of the first church of Exeter, and that an equal or larger number of Wheelwright's former English parishioners were also connected with it. Of the thirty-four persons who signed the "combination" with Wheel-

wright, in 1639, we know from the preamble of the instrument itself that a part were brethren of the church, and the others inhabitants, simply. It has been stated, upon what authority we know not, that the church was formed of eight members, comprising Wheelwright and those who as his adherents had been dismissed from the church in Boston; but this is apparently erroneous. As no records are in existence to afford the information, the number of those who composed the original church can probably never be ascertained; but there is reason to believe that among them were at least one-half of the signers of the combination. It is evident from the terms of the mode of government adopted by the settlers, and from their laws and ordinances, that the religious element was the controlling one in their little community.

Mr. Wheelwright remained in Exeter, as is supposed, until 1643, when all the settlements in New Hampshire having passed under the authority of Massachusetts, from which colony he had been banished, he removed with a few connections and intimate friends to Wells in Maine. It is probable that he did this from an apprehension that he might be subjected to further annoyance, if he continued within the jurisdiction of Massachusetts, without having made his peace with the authorities of that colony. There is some reason to believe that Mr. Wheelwright's removal was not expected to be permanent. There are votes upon the town records which indicate that the inhabitants understood that he might return to Exeter. And before he had been very long at Wells, too, he took the first

steps towards a reconciliation with the authorities of Massachusetts, which resulted in the reversal of the sentence of banishment against him.

When it became evident that Mr. Wheelwright was not to return, the people of Exeter made an attempt to call the aged Stephen Bachiler, who had been dismissed from Hampton for irregular conduct, to become their minister. But as there was a division on the subject among the people, and as Mr. Bachiler was not thought to be a peace-maker, the general court of Massachusetts interfered, and prohibited any action in the premises, "until this court or the court of Ipswich upon further satisfaction of their (the people's) reconciliation or fitness, shall give allowance thereunto." Divers petitions from Hampton and Exeter followed ; and the court ordered two or three magistrates to go to Hampton with full power to hear and determine all differences there. The result was that the intention of settling Mr. Bachiler was abandoned.

In 1646 another attempt was made to procure a minister in Exeter ; and some of the inhabitants went so far as to bind themselves to pay what Mr. Wheelwright should ask for his house and land, for the use of Mr. Nathaniel Norcrosse, who was a young minister, and an "university scholar," in Massachusetts. It is not known that Mr. Norcrosse received a call ; if he did, it was not accepted. There were still divisions and dissensions among the people, in regard to their spiritual affairs, and at least one petition was forwarded on that account to the general court of Massachusetts, the great resort

for the remedy of all grievances; and on the 27th of October, 1647, that body passed an order that Mr. Ezekiel Rogers, Mr. Nathaniel Rogers and Mr. Norton be requested and authorized "to examine the grounds of the complaint, and if it may be, to compose things amongst them (the people of Exeter),—which if they cannot do, then to certify to this court what they find, and also think best to be done, which may conduce to peace and the continuance of the ordinances amongst them."

Possibly the labors of these gentlemen may have had a pacificating effect upon the discordant elements, for on the 16th of November, 1648, it was voted by the inhabitants of Exeter that Mr. Thomson of Braintree, be invited to become their minister, "and in case he can be attained to come, that he shall be allowed by the town £30 a year, and the profits that shall come to the town by the saw-mill, and the use of the house and land which was purchased of Mr. Wheelwright, so long as he continues with us as a minister; and Christopher Lawson, Edward Gilman, and John Legat are appointed to act in the invitation to him if he may be attained, or if not then to have power to act in the invitation of some other, with the counsel and advice of the elders of Boston, Charlestown and Roxbury."

It would appear that Mr. Thomson declined the invitation.

At a town meeting held the 22d of April, 1649, it was voted to invite Mr. Emerson of Rowley, to come to Exeter as the minister; but he did not see fit to accept the call.

But the wishes of the people were at



length gratified ; for at a town meeting on the 30th of May, 1650, it was unanimously agreed between Rev. Samuel Dudley and the town of Exeter “that Mr. Dudley is forthwith, as soon as comfortable subsistence can be made by the town for him and his family in the house which was purchased of Mr Wheelwright, that then the said Mr. Dudley is to come and inhabit Exeter and to be a minister of God’s word unto us until such time as God shall be pleased to make way for the gathering of a church, and then to be ordained our pastor or teacher according to the ordinance of God.” The town agreed to fit up the Wheelwright house, and to fence in a yard and garden, and to allow £40 a year towards the maintenance of Mr. Dudley and his family, with the use and sole improvement of the house and lands and meadow bought of Mr. Wheelwright, during the time he, Mr. Dudley, should continue to be their minister. The town also agreed that “what cost Mr. Dudley should bestow about the said house and lands in the time of his improvement, the town is to allow unto him or his so much as the said house and lands are bettered by it, at the time of the said Mr. Dudley’s leaving it, either by death or some more than ordinary call of God otherways.” And it was farther stipulated “that the old cow-house which was Mr. Wheelwright’s, shall by the town be fitted up fit for the setting of cattle in, and that the aforesaid pay of £40 a year is to be made in good pay every half year in corn and English commodities at a price current, as they go generally in the country at the time or times of payment.”

The agreement with Mr. Dudley took effect immediately, and he undoubtedly entered upon the discharge of his ministerial functions at once. Indeed there is reason to believe that he had been serving the town in the same capacity before that time. We learn, moreover, from the agreement, that the church that had been gathered and maintained during Mr. Wheelwright's stay in Exeter, had failed to preserve its organization for the seven years when it was without a pastor.

At a town meeting on the 26th of June, 1650, it was voted to pay Francis Swaine 20s "for his pains and time in going into the bay to collect Mr. Dudley his pay." This refers, no doubt, to the "English commodities" which the town were to furnish Mr. Dudley in part payment of his salary. There was little money in the frontier settlement, and some merchant in the bay (Massachusetts) was contracted with, to supply the imported goods for Mr. Dudley, and to receive in exchange from his Exeter parishioners lumber and such other articles as they could furnish.

At the same town meeting it was resolved "that a meeting-house shall be built, of twenty foot square, as soon as workmen can conveniently be procured to do it; and the place appointed for it is at the corner of William Taylor's lot next the street, and William Taylor is to have of the town 20s for five rods square of his land in that place."

The people of Exeter having engaged the services of Mr. Dudley, took prompt and efficient measures to secure the payment of his stipulated salary. The town records inform us that at a meeting on

the 5th of December, 1650, it was "agreed upon that the townsmen (who performed substantially the duties of selectmen) shall have power to make a rate upon all such of the inhabitants of the town as do not voluntarily bring in according to their abilities, for the satisfying of the town's engagement unto Mr. Dudley for his maintenance." It had previously been determined that every inhabitant of the town should pay, "for every thousand of pipe-staves they made, two shillings, which should be for the maintenance of the ministry; and for every thousand of hogshead staves one and sixpence; and for every thousand of bolts that is sold before they be made into staves, four shillings; and also what is due from the saw-mills shall be for the maintenance of the ministry." And in order to establish the priority of this claim above all others, it was provided that "any man that shall deliver any staves or bolts before they have satisfied the town order, shall pay ten shillings for every thousand staves, and twenty shillings for every thousand bolts."

It was also voted at said meeting on the 5th of December, 1650, that if Francis Swaine and Henry Roby or either of them shall make a bargain with any able merchant of the bay, to pay or cause to be paid unto Mr. Dudley the sum of £40 in good English commodities in May next, for his whole year's maintenance, and to accept of hogshead staves or pipe staves for the said £40 worth of goods, then the town do agree to stand to their bargain which they shall make, and to bring in their proportional parts of hogshead staves or pipe staves unto the said

Henry Roby or Francis Swaine to satisfy their agreement."

While the inhabitants were thus solicitous to secure their minister from want, they were no less ready to protect him from defamation. They authorized the three townsmen, Henry Roby, Thomas King and John Legat, "to vindicate the credit and reputation of Mr. Dudley against the reproachful speeches and calumniations of John Garland, by proceeding against him in law, according to the demerits of his offence." It is not known that any suit was ever brought against the slanderer; he probably found means by apology, or otherwise, to avoid such a result.

Apparently nothing was done under the vote to build a meeting-house, passed June 26th, 1650, for a couple of years after. To be sure at a town meeting held September 1st, 1652, it was ordered that the house should "begin to be built upon the next second day (Monday), and a rate to be made how much work every man shall do towards it, and so to be called forth to work upon it by Thomas King and John Legat as need shall require, that the work be not neglected till it be finished, and that every man that neglects to come to work upon a day's warning he shall pay five shillings a day to be forthwith levied by the constable." Yet at a subsequent meeting, July 8th, 1652, "it was ordered that a meeting house shall forthwith be built, and that every man both servants as well as others, shall come forth to work upon it, as they are called out by the surveyor of the work, upon the penalty of five shillings for every day's neglect;

and teams are to be brought forth to the work by the owners as they are called for by the said surveyors upon the penalty of ten shillings a day for their neglect, and the surveyors or overseers appointed for the said work are Mr. Edward Gilman, Thomas King and Edward Hilton, Jr., and they are to see the work finished and not to have it neglected."

Undoubtedly the people were moved to commence and carry through the enterprise soon after ; for a vote of the town in November, 1652, alludes to the "finishing" of the building, and the return of a board of commissioners to lay out the west part of Hampton, in August, 1653, mentions the "Exeter meeting-house," which would imply that it was then completed.

Where Mr. Dudley's congregation worshipped in the meantime, whether in the primitive structure that is understood to have been erected in Mr. Wheelwright's ministry or elsewhere, we have no means of knowledge. Nor is it certainly known where this church was located ; but there is reason to believe that it was not far from the site which tradition assigns to the earlier building. It continued to be used as the place of public worship for more than forty years.

In 1664, a lean-to with a chimney was added to the meeting-house, to serve as a watch-house. Some time after this, probably, Edward Smith, Biley Dudley, Edward Gilman and perhaps others built a gallery in the house, which was confirmed to them by a vote of the town in 1678, and at the same time said Smith, Gilman, Jonathan Thing, Peter Folsom, Nathaniel Lad and Moses Levit were al-

lowed to build a gallery for their wives, at the end of the men's gallery, leaving room for still another, if desired, which Mrs. Sarah Wadley, Sarah Young, Alice Gilman, Abigail Wadley, Ephraim Marden's wife, Grace Gilman and Mary Lawrence had leave to erect and set up, at the north end of the house.

It would appear that within a few years after Mr. Dudley's settlement, the town had lost some inhabitants, perhaps persons of means, so that they were unable to continue his salary, and as he "was not willing to urge that from them which they could not comfortably discharge," it was agreed between them on the 13th of June, 1655, that "the contract made at the time of his settlement should be annulled; that he should lay down his minister-character and that his future exercises on the Sabbath day should be done as a private person, he intending and promising to be helpful, what so may with convenience, either in his own house or some other which shall be appointed for the Sabbath exercises."

The next year the town of Portsmouth, understanding probably that Mr. Dudley was relieved of his Exeter charge, passed a vote to invite him to remove thither and become their minister, and the selectmen of that town were authorized to communicate the vote and make a contract with him. He received the proposition favorably, and agreed to visit Portsmouth the next spring.

The danger of losing their minister seems to have aroused the inhabitants of Exeter to new efforts; for, at "a full town meeting" on the 8th of June, 1657, "it was ordered and agreed that so long

as Mr. Samuel Dudley shall continue to be a minister in the town of Exeter, which shall be till there shall be some just cause for him to remove, whereof he is not to be judge himself, but other indifferent, understanding men,—the fewness of the people, or greater maintenance to be a cause, are excepted—the town of Exeter is to pay the said Samuel the sum of £50 yearly in merchantable pine boards and merchantable pipe staves, both to be delivered at the water-side, at the town of Exeter, at the current price as they shall go at when they are delivered.” The residue, in case full compensation was not thus made, was to be taken in corn, and the payments were to be in equal instalments on the 29th of September and the 24th of June, in each year. The Wheelwright property was also fully confirmed to Mr. Dudley, and it was provided that the selectmen of the town should yearly “gather up” the said sum of £50, and in case they should fail to do so, they should be answerable to the town for their default, and make up out of their own pockets whatever they failed to collect! It is somewhat doubtful if the selectmen of our day would be willing to accept such a liability; and perhaps it was only the fear of being deprived of their minister which reconciled them to the condition, two centuries ago.

This action on the part of the town had the desired effect of inducing Mr. Dudley to abandon all thoughts of removing to Portsmouth, and to retain him to pursue his useful labors in Exeter.

Mr. Dudley being an excellent man of business and holding the pen of a ready writer, was frequently employed by his

parishioners in secular affairs. At a meeting of the town on the 4th of March, 1658, a grant of certain land was made to him, in consideration of his drawing off from the town book all the former grants and necessary orders in relation thereto ; which it was stipulated were to be "fairly written." It was also provided, singularly enough, that if he should find recorded any grant or order to hinder this grant of land to himself, the latter should be void, which is evidence of the entire confidence reposed by the people in his integrity.

In 1660 something was needed to be done to the house of worship either by way of addition or repairs, as the selectmen were authorized, in case they should be "forced to lay out of their own estates towards the fitting up of the meeting house," to make a rate to reimburse themselves. This was a great advance on the earlier rule, which apparently required the selectmen to make good any deficiency in the minister's salary ; and subsequent votes of the town, as will be seen, still further relieved them from responsibility in parochial affairs.

At a town meeting, on the 15th of March, 1668, it was ordered that Lieutenant Hall be empowered to "arrest and sue any that belong to the town that refuse to pay to the rate of the ministry." And in 1671 it was agreed that the selectmen should be exonerated from the duty of collecting the minister-rate, and that thenceforth Mr. Dudley was to "gather up his rate, himself," in consideration whereof he was to receive £60 instead of £50, yearly. The selectmen were to assess the tax, and in case any inhabitant



should refuse to pay, they were to empower Mr. Dudley to "get it by the constable."

Either this method of obtaining his salary was impracticable or unsatisfactory to Mr. Dudley, or the infirmities of age soon compelled him to withdraw from his charge; for it was but five years later that the place of worship in Exeter appears to have been strangely neglected, if we may give full credit to the allegations of the record of a court held at Hampton in May, 1676, which was as follows: "The town of Exeter being presented for letting their meeting house lie open and common for cattle to go into, this Court doth order that the selectmen of Exeter do take effectual care that the said house be cleaned, and be made clean enough for christians to meet in, and the doors hung and kept shut; and this to be done and signified to Mr. Dalton, under the hand of the constable by the next Sabbath day, come se'ennight, or else to forfeit £5; that for the time to come they should keep the said house commodiously tight and suitable for such a place, upon the like penalty."

Mr. Dudley died in 1683 at the age of seventy-seven years, the last thirty-five of which he passed in Exeter; and was buried, it is believed, in the old graveyard near the present gas-works. He was connected by blood and marriage with some of the principal men of Massachusetts, and the people of Exeter were fortunate, in every respect, in having him to settle among them. He was able to allay all jealous feelings on the part of Massachusetts towards Exeter, by his acquaintance with the dignitaries

of that colony, and he was unquestionably a diligent and faithful spiritual teacher and guide.

For some years after Mr. Dudley's decease, there was no settled or regular minister in Exeter; but it is probable that religious worship was conducted by such clergymen as might be temporarily engaged. In 1683 Rev. John Cotton, before and afterwards of Hampton, is mentioned in a contemporary account as of Exeter, so it is probable that he ministered here for a time. Elder William Wentworth certainly officiated here before October, 1690, as the town then voted to treat with him "for his *continuance* with them in the ministry." Mr. Wentworth remained in the office of minister in Exeter until some time in 1693, when the growing infirmities of years must have disqualified him for the work.

The course adopted by the town in selecting his successor, strikingly illustrates the simple fashions of the time, and the general concern felt throughout the community in relation to the spiritual concerns of even a remote and feeble settlement. On the 23d of June, 1693, Capt. John Gilman and Biley Dudley were chosen "in behalf of the town to go to the neighboring ministers and take their advice for a meet person to supply the office of the ministry in the town of Exeter." The search seems to have been successful, for only three months afterward a committee was raised to treat with Rev. John Clark, and on the 10th of October, in the same year, Capt. John Gilman, Capt. Peter Coffin and Capt. Robert Wadleigh were empowered to agree with Mr. Clark to become the min-

ister of Exeter, and to fix his salary for the first half year, the town engaging to pay the same.

But Mr. Clark was not to be secured at once. It is not known why he did not remove sooner to Exeter, but it may be conjectured that he required, not unreasonably, that the inhabitants should first prove their disposition and ability to sustain a religious society, by erecting a suitable house of worship. However that might have been, in January, 1695, at two meetings of the town, the subject of building a new meeting-house was discussed, and at length determined; and "the major part of the town saw cause to erect and set the house on the hill between the great fort and Nat Folsom's barn." But the location of a public building is never an easy matter for a town to agree upon, and a controversy afterwards arose in regard to it, which was only settled at last by a committee chosen for the purpose. Capt. Coffin was employed to keep the account of the work done by the inhabitants upon the house; and the rate allowed was three shillings a day for men, and for lads what the committee should order.

The location decided upon was just in front of the site of the present lower (First Congregational) church, and there the meeting-house, evidently of no mean proportions, was placed, being completed about the beginning of the year 1697. It had doors at the east and west ends, the pulpit on the north side, and stairs leading to a women's gallery on the south side. Pews were built round the sides, and the middle space was probably occupied with benches.

At a town meeting, on the 3d of February, 1697, it was voted "that the new meeting-house should be seated by the committee now chosen, viz., Capt. Moore, Mr. Smart, Biley Dudley, Capt. Hall, Lieut. Leavitt and Mr. Moses Leavitt; and the committee have full power to seat the people in their places and power to grant places for pews to whom they see meet; and those men that have places for pews shall sit in them with their families, and not be seated no where else." On the same day the committee assigned places for pews, as follows: to Kinsley Hall, his wife and five children, at the West door; to Moses Leavitt and family at the left hand of Hall; to Edward Hilton for wife and son Winthrop, his wife and two daughters, Mary and Sobriety, on the North side of the meeting-house, joining to the pulpit and Moses Leavitt's pew; to Richard Hilton for himself, wife, children, mother and sister Rebecca, on the North side of the meeting-house joining to the parsonage pew; to Mr. Wilson, his wife and son Thomas, and two daughters, Martha and Mary, and Elizabeth Gilman joining unto Richard Hilton's, on the East side of the meeting house; to Nicholas Gilman and wife, and John and Else and Catherine, at the East door; to Robert Wadleigh and wife and son Jonathan, a place at the South side joining to the women's stairs; and to Elizabeth Coffin, widow of Robert Coffin, and children, Simon Wiggin and family, next to Jeremiah Gilman's.

It is probable that Mr. Clark preached for a time in Exeter before his ordination, which was fixed to be on the 21st of

September, 1698. The 7th of September was ordered to be observed as a day of humiliation. On the Sunday preceding the ordination a confession of faith and covenant, which had been previously agreed upon, were signed by the following named persons, who were the first members of the first church in Exeter, the organization of which has ever since been maintained :

John Clark, pastor,  
John Gilman,  
Peter Coffin,  
William Moore,  
Thomas Wiggin,  
Kinsley Hall,  
Theophilus Dudley,  
Samuel Leavitt,  
Biley Dudley,  
Moses Leavitt,  
John Folsom,  
Henry Wadleigh,  
Jonathan Robinson.

Thomas Dudley,  
John Scrivener,  
Nicholas Gilman,  
Richard Glidden,  
Elizabeth Gilman,  
Elizabeth Clark,  
Judith Wilson,  
Margaret Beal,  
Sarah Dudley,  
Deborah Sinkler,  
Deborah Coffin.  
Sarah Lowell,  
Mehitabel Smith.

The church having been organized, on the day appointed the ordination exercises were performed by Rev. Mr. Hale, who preached the sermon, Rev. Mr. Pike, who made the prayer before imposition of hands, Rev. Mr. Woodbridge, who gave the charge, and Rev. Mr. Cotton, who gave the right hand of fellowship.

Mr. Clark received at first sixty pounds a year for his salary, with the use of the parsonage lot and a certain meadow ; to which ten pounds more were afterwards added, to cover the expense of firewood and fencing of the lands. It was also agreed that the town should furnish him a parsonage house, but he subsequently consented to dispense with that stipulation, on condition that the town should pay him one hundred pounds, instead thereof.

Mr. Clark remained in charge of the church in Exeter until his death, in 1705,

at the age of thirty-five years. He was highly esteemed by his people; they paid to his widow the full amount of his salary, and erected a tomb over his remains, at the expense of the town; and twenty years later, made repairs upon the same. The grave of Mr. Clark is in the yard of the lower church, and upon his tombstone were inscribed these lines:

"A prophet lies under the stone,  
His words shall live tho' he be gone,  
When preachers die what rules the pulpit gave  
Of living, are still preached from their grave,  
The faith and life which your dead pastor taught  
Now in oue grave with him, sirs, bury not."

A few days after the decease of Mr. Clark the town voted to observe the last Wednesday of August as a day of humiliation, and appointed a committee "to take care of the ministers" who should preach in Exeter before that day, and take advice of them or any other persons they might think proper, respecting a suitable minister to be settled here. Early in September a committee, consisting of Lieut. Nicholas Gilman and Jonathan Thing, was appointed to give some minister a call, and engage him for the term of three months; and were instructed to invite Mr. Adams, Mr. White or Mr. Curin(?), for that duty.

It is probable that a temporary engagement was not found satisfactory; for two months afterward, a vote was passed to call a minister in order to a full settlement, should the town and said minister agree. In the April following (1706) the town voted to give Rev. John Odlin a call to carry on the work of the ministry and appointed a committee of ten persons, a major part of whom were empowered to make a full agreement in behalf of the town with him "for his salary

and other things needful." Under this authority they contracted to pay him £70 a year, together with the strangers' contribution money, and allow him the use of the parsonage and two hundred acres of land, and to give him an outfit of £100 in money towards his settlement.

Mr. Odlin was ordained on the 12th of November, 1706. He was a young man, having graduated at Harvard College only four years before. He married Mrs. Clark, the widow of his predecessor, and his pastorate only ended with his life.

Ere many years had passed, the want of a new place of worship began to be felt. The town had increased in population, and the Indian wars had for the time ceased to alarm and keep down the frontier settlements. When men ventured to go to church without arms in their hands, the tide of immigration began to resume its natural flow. On the 16th of December, 1728, it was determined that a new meeting house should be built, and placed on some part of the land purchased of Capt. Peter Coffin, on which the meeting house then stood.

But so important an undertaking required time, and it was not until the spring of 1731 that the new building was finished. It was placed close by the old meeting-house, which was not removed until after its completion. In March and April, 1731, the pews were sold as follows :

No. 14 to	Maj. Nicholas Gilman, Esq., for	£21
24	Capt. Theophilus Smith,	16
15	Lieut. Bartholomew Thing,	21
20	Dr. Thomas Dean,	15
30	Capt. Eliphalet Coffin,	18 10s
19	" Peter Gilman,	13 10
31	Dea. Thomas Wilson,	13
13	Jonathan Gilman,	23
10	Nathaniel Webster,	11
21	Francis Bowden,	12
12	Samuel Conner,	20

32	Edward Ladd,	17
22	Capt. Jonathan Wadleigh,	15
25	“ James Leavitt,	16
23	Lieut. John Robinson,	20
5	Benjamin Thing,	12 10
4	Nathaniel Bartlett,	16 10
9	Samuel Gilman,	13
18	Daniel Gilman,	13 5
6	Dea. John Lord,	12 15
16	Nathaniel Gilman,	17
8	Mrs. Hannah Hall,	13 5
3	Ezekiel Gilman,	20
29	Caleb Gilman,	17
27	Thomas Webster,	17
31	Capt. John Gilman. Jr.	21
28	Jeremiah Connor,	20 10
7	Col. John Gilman,	15 5
2	Jonathan Connor,	21 15
1	Mr. John Odlin,	15
17	Col. John Gilman,	12 13

And in the “lower gallery” the following sales were made :

No. 9 to	Col. John Gilman,	£10
1	Nicholas Gordon,	12 5s
5	Bartholomew Thing,	10 5
6	Jeremiah Connor,	10 5
7	Richard Smith,	13
8	Daniel Thing,	11
4	Philip Connor,	11
10	Joseph Thing,	10
3	Nathaniel Webster,	12
2	William Doren,	12

This, which was the fourth house of worship erected in Exeter, was a large structure, with two galleries, and a broad aisle running up to the pulpit, on each side of which were benches for those who did not own pews, and who agreeably to the fashion of the time had seats assigned them according to age. A high steeple was added to the edifice soon afterwards, at the charge of some public spirited citizens, who presented it to the town, and a bell was purchased and hung, to make all complete. The steeple stood till 1775, when it was blown down in a heavy gale, and rebuilt at the expense of the town; the building lasted till 1798, when it was replaced by the present edifice, which is still standing on the same spot.

In November, 1731, the town voted to take down the old meeting-house at once, and with the materials to build a



court house; which was located on the opposite side of the street, just below where the Squamscott House now is.

Mr. Odlin ministered to the people of his charge to their acceptance for more than thirty years, and until the time of the "great awakening" under the influence of Whitefield. Mr. Odlin set his face conscientiously against the "new lights," and though a majority of his parishioners agreed with him, a considerable minority were of a different opinion, and zealously supported the views of Whitefield. In 1743 the major part of the people joined in a request to Rev. Woodbridge Odlin, son of Rev. John Odlin, to settle over them as the colleague of his father. As it was known that the sentiments of both were in harmony, the partisans of the Whitefield doctrines voted against the younger Mr. Odlin, and being outnumbered, withdrew, to the number of forty-one persons, and on the 7th of June, 1744, were organized into the Second Church.

Mr. W. Odlin was ordained on the 28th of September, 1743, his father preaching the sermon on the occasion. He is represented as having been a man of genuine piety, and of modest and unaffectedly simple manners. He succeeded in keeping his church and people well united, though in the time of the troubles between the colonies and Great Britain, he took an early and decided stand in favor of the former. He died in 1776, and his parish voted a gift of 25£ to his widow.

In July, 1776, a call was given to Rev. Isaac Mansfield, who was then serving as a chaplain in the Continental army,

to settle over the first church and society. The reply was favorable, and Mr. Mansfield was ordained October 9, 1776; Rev. Mr. Thayer of Kingston, preaching the sermon on the occasion; Rev. Mr. Fogg of Kensington, delivering the charge, and Rev. Mr. Webster of Salisbury, giving the right hand of fellowship. Mr. Mansfield was a native of Marblehead, Mass., a graduate of Harvard College, and a man of good capacity, and we have his own authority for saying that during the greater part of his pastorate here, of nearly eleven years, his situation was pleasant and his people well united. But some imprudences on his part at last weakened the ties between them, and he was dismissed at his own request, made according to an agreement with the parish, September 18, 1787.

Nearly three years elapsed after Mr. Mansfield's dismissal before a successor was obtained. Rev. Mr. Tappan (who was afterwards professor of divinity at Cambridge) received a call, but because it was not unanimous, declined it.

In January, 1790, an invitation was given to Rev. William F. Rowland to become the pastor, and an annual salary of "four hundred Spanish milled dollars" was voted him. Mr. Rowland accepted the call, and was ordained June 2, 1790. Rev. Messrs. McClintock of Greenland, Thacher of Boston, Langdon of Hampton Falls, and Morse of Charlestown, performed the various services of ordination. Mr. Rowland was a native of Plainfield, Connecticut, and a graduate of Dartmouth College. He ministered to this congregation for thirty-eight years, and was dismissed at his own re-

quest, December 5, 1828. He was a worthy man, of good abilities, and fervent piety. The remainder of his life he passed in Exeter, and died in 1843. at the age of eighty-two years.

The next permanent occupant of the pulpit was Rev. John Smith, a native of Weathersfield, Ct., and a graduate of Yale College. He was installed March 12, 1829; Rev. Mr. Bouton of Concord, Rev. Mr. Miltimore of Newbury, and Rev. Mr. Hurd of the second church in Exeter, assisting in the ceremony. His ministry was a harmonious and successful one, and he was dismissed at his own request, February 14, 1838.

He was followed by Rev. William Williams, who was installed May 31, in the same year. Mr. Williams' stay was short, as on account of difficulties which arose, he resigned his office October 1, 1842. He subsequently entered the medical profession.

Rev. Joy H. Fairchild, a native of Guilford, Ct., was the next minister; his installation occurring September 20, 1843. His connection was a very brief one, as he tendered his resignation June 18, 1844. The protracted controversies which arose respecting a charge of incontinence at the place of his prior settlement, which was preferred against him, may well be permitted at this day to pass into oblivion.

Rev. Roswell D. Hitchcock next succeeded to the desk of this church, and was ordained November 19, 1845. He remained until July 7, 1852, when he was dismissed at his own request. He is now a distinguished professor in the Union Theological Seminary, in New York city.

His successor was Rev. William D. Hitchcock, who was installed October 5, 1853. His ministry commenced with most auspicious prospects, which were terminated in a single year by his lamented death, November 23, 1854.

It was not until June 19, 1856, that Rev. Nathaniel Lasell, the next succeeding minister, was installed. After a service of three years he asked for his dismissal, which was granted June 12, 1859. He was subsequently employed in the profession of teaching.

Rev. Elias Nason, a native of Newburyport, and a graduate of Brown University was installed November 22, 1860, and was dismissed at his own desire, May 30, 1865. He has since lived in Billerica, Mass., and is well known for his antiquarian tastes and writings.

Rev. John O. Barrows, who was installed December 5, 1866, received his dismissal October 6, 1869, which he had requested that he might enter upon foreign-mission service in Asia.

Rev. Swift Byington, the present minister of this society, was installed June 2, 1871. He is the sixteenth in order, of those who have been settled as spiritual guides, over the First Church in Exeter.

## XII.

### THE NEW PARISH.

The members of the original parish who seceded from it in 1743, and united to form a new society, proceeded in the same or the following year, to build a house of worship. It was situated on the lot where Mrs. W. V. Cobbs' house now stands, and was a building of two stories

and respectable capacity. It stood parallel with the street, and on the Western end was a goodly steeple, surmounted with a vane. The pulpit was on the side opposite the front door, and a gallery ran round the other three sides. It was this meeting-house in which Whitefield essayed to preach on the day before his death, when it was found all too small to contain his thronging auditors, and he was compelled to address them in the open air, on the opposite side of the way.

The seceders naturally wished to be exonerated from paying taxes for the support of the old parish, when they ceased to worship there ; but the law of that day was against them, and though the town was repeatedly urged to relieve them from the burden, the majority would never consent to do so. A petition to the General Assembly of the province for setting off a new parish, was opposed by the town, and failed. But the society struggled on, and in 1746 made an unsuccessful attempt to procure Rev. Samuel Buel to become their minister ; and in 1747 invited Mr. John Phillips, one of their own number, and afterwards the founder of the Phillips Academy, to act as their pastor, but he declined on the ground of his inability to perform all the duties of the clerical office. Thereupon they extended a call to Rev. Daniel Rogers, who accepted it, and was settled over them, August 31, 1747. He was a son of Rev. John Rogers of Ipswich, Mass., and a graduate of Harvard College, where he had also passed some years as a tutor. It has been supposed that his family was directly descended from John Rogers, the Smithfield martyr, but later researches

show that this is problematical, at least.

A second application made to the General Assembly, in 1755, for the incorporation of a new parish was successful; and the following named persons were the same year assessed as members thereof:

Jonathan Ambrose,	Nathaniel Ladd,
Joseph Akers,	Josiah Ladd,
Josiah Barker,	Elias Ladd,
John Bowden,	Thomas Lord,
Edward Colcord,	Robert Light,
Wadly Cram,	John Leavitt,
Thomas Dean,	Jonathan Lord,
John Dean,	Edmund Looge,
Samuel Dollof,	Joseph Mudgett,
Abner Dollof,	Thomas Nealey,
Joseph Dollof,	John Phillips,
Nathaniel Folsom,	Thomas Piper,
Jeremiah Folsom,	Stephen Palmer,
Peter Gilman,	John Robinson, —
Samuel Gilman,	Peter Robinson, —
Daniel Gilman,	Benjamin Rogers,
John Gilman, Jr.,	Theophilus Smith,
Mary Gilman,	Richard Smith,
Nehemiah Gilman,	Nicholas Smith,
Josiah Gilman,	Richard Smith, Jr.,
Samuel Gilman, Jr.,	Joseph Swazey,
Trueworthy Gilman,	Samuel Smith,
Summersbe Gilman,	Joseph Stacy,
Daniel Gilman, 3d,	Joseph Smith,
Nicholas Gilman,	Benjamin Thing,
John Hains,	David Thing,
William Harris,	Stephen Thing,
Dudley James,	James Thurstin,
Jonathan Judkins,	Abner Thurstin,
John Lord,	Jonathan Young.
John Looge, Jr.,	

The same year a mutual council was agreed upon by both churches, for the purpose of attempting a reconciliation of the differences which existed between them; but without avail. Each society chose to pursue its own course.

Rev. Mr. Rogers remained the minister of the new parish until his death, December 19, 1785. For thirty-seven years he labored with piety and zeal for the good of his people, and in his decease it was said "they sustained the loss of a faithful minister, and his children that of a kind and tender father." His parishioners, in token of their respect for his memory, voted to bear the expense of his funeral.

After the death of Mr. Rogers, the new parish was without a settled minister for nearly seven years. In 1787 and the two subsequent years, this parish united with the other in defraying the expenses of supporting the ministry. It may interest some readers to know who bore the charges of religious worship in Exeter, almost a hundred years ago, and we therefore transcribe from an official paper the following list of those "who contributed for the support of a minister for the year 1788;" nineteen of the persons therein mentioned belonging to the new, and the remainder to the old parish.

John Phillips,  
Nathaniel Folsom,  
Samuel Folsom,  
Gideon Lamson,  
Nathaniel Gilman,  
Joseph Tilton,  
Eliphalet Hale,  
Ephraim Robinson,  
Trueworthy Gilman,  
Benjamin Boardman,  
Oliver Peabody,  
Samuel Hobart,  
Dudley Odlin,  
Benjamin Smith,  
Josiah Robinson,  
James Leavitt,  
William Hale,  
Abraham Sanborn,  
Josiah Barker,  
Joseph Cram,  
James Hackett,  
Samuel Gilman,  
Thomas Dean,  
John Dean,  
Ward C. Dean,  
Isaac Williams,  
Nathaniel Gordon,  
James Gilman,  
James Thurston,

Jeremiah Leavitt,  
Joseph Swazey,  
James Burley,  
Benjamin Conner,  
Isaac Currier,  
Jacob Pearson,  
Simeon Ladd,  
Samuel Chamberlain,  
John Thompson,  
Moses Jewett,  
Edmund Pearson,  
Eliphalet Gilman,  
Samuel Dutch,  
Josiah Folsom,  
Nathaniel Giddings,  
Daniel Jones,  
Josiah Gilman, Jr.,  
David Boardman,  
George Odiorne,  
Francis Mason,  
Joseph Lamson,  
James Folsom,  
Nathaniel Parker,  
Daniel Tilton,  
Benjamin C. Gilman,  
J. Gilman, Jr.,  
Woodbridge Odlin,  
Samuel Brooks.

It was greatly hoped at that time, when both societies were without ministers, that a permanent re-union could be effected between them; but though a more cordial understanding was established than had before existed, they still retained their distinct organizations.

In 1790, the second parish voted to invite Rev. Samuel Austin of New Haven, who

had repeatedly officiated in their pulpit, to settle with them, but he did not accept. Not long after, however, they were so fortunate as to secure for their minister Rev. Joseph Brown, who was installed over them November 20, 1792. He was a native of Chester, in England, and educated at Lady Huntington's Seminary. He remained in Exeter but five years, being dismissed at his own request, in 1797, but his ministrations appear to have been quite successful. The parish voted him a present of \$50, at his departure.

The new society, being now without a pastor, gradually declined in numbers and interest, and several of the more influential members of the church sought the communion of their brethren of the other parish. The society organization, however, was kept up, and religious services were held with more or less frequency. At length, about 1813, several of the former members having returned, a new impulse appeared to be given to the society, and stated worship was resumed with regularity. Rev. Hosea Hildreth, a resident of the town and a teacher in the Academy, was employed to supply the pulpit, which he did till Rev. Isaac Hurd began his ministrations.

Mr. Hurd was installed as the pastor, September 11, 1817. He was born in Charlestown, Mass., received his theological education in Edinburgh, and first preached in London. Upon his return to this country he was settled for a time in Lynn, Mass. When he came to Exeter he found but a small and feeble church, but under his faithful and judicious care it speedily increased in strength and numbers. In 1823, the society had be-



come of sufficient size and ability to build a new meeting-house which is still standing in the south-eastern end of the Academy enclosure, and substantially unchanged, except that its length was increased by the addition of about fifteen feet, in the year 1863.

After a harmonious and successful ministry of nearly thirty years, Mr. Hurd proposed to the society to settle a colleague with him, generously relinquishing all claim for pecuniary compensation thereafter. The society, gratefully acknowledging his faithful and efficient labors, and assuring him of their unwavering affection, assented to the proposal, and in pursuance thereof Rev. Samuel D. Dexter was ordained as colleague pastor, December 2, 1847. He was a native of Boston, Mass., and a graduate of Harvard College, and his personal and religious character were such as to give him a strong hold upon the people, but his labors were cut short by his death, April 20, 1850, at the early age of twenty-four years. And six years later, October 4, 1856, Rev. Isaac Hurd, D. D., at a good old age, beloved, respected and honored for his amiable character, his christian virtues and his faithful labors, passed from earth.

Rev. Asa D. Mann was installed as colleague in the place of Mr. Dexter, November 19, 1851. Mr. Mann was born in Randolph, Mass., was a graduate of Amherst College, and had been settled in Hardwick, Mass., before he came to Exeter. After a little less than six years' service here, he was dismissed from his charge, July 8, 1857.

He was succeeded by Rev. Orpheus T.

Lanphear, who was installed February 2, 1858, and dismissed in February, 1864. Rev. John W. Chickering, Jr., was his successor, his installation taking place September 5, 1865, and his dismissal July 18, 1870. Rev. Messrs. Mann and Lanphear are still engaged in the work of the ministry, and Rev. Mr. Chickering is a professor in the Columbia Institution for the Deaf and Dumb at Washington.

The eighth and present pastor of the new society is Rev. George E. Street, who was installed March 30, 1871.

### XIII

#### THE BAPTIST SOCIETY.

A Baptist church was organized in Exeter October 17, 1800, consisting of ten members ; and a society was formed the next spring, by voluntary subscription. Meetings for religious worship were thenceforward held regularly on the Lord's day, though the limited number and means of the society enabled them at first to have preaching but a part of the time. Rev. Messrs. William Hooper, John Peak, Samuel Shepard and other well known ministers of their denomination lent them occasional aid at this early period. They first used to meet at the house of Harvey Colcord ; afterwards at the Centre school house. In 1805 they built and dedicated their first meeting house, which was situated on Spring street.

In 1806 Mr. Barnabas Bates preached for them during several months ; and in the spring of 1809 Rev. Ebenezer L. Boyd became their preacher and labored

with them for two years with encouraging results. In 1814 and the two succeeding years, Rev. Charles O. Kimball and Rev. James McGregore supplied their pulpit a part of the time.

In the year 1817 a Sabbath school was first commenced in connection with the Society, which has ever since been continued. The first teacher was the now venerable Dea. John F. Moses, who for half a century, with little interruption, held the position of superintendent.

Their first settled minister was Rev. Ferdinand Ellis, who took the position in June, 1818, and occupied it until September, 1828. In the autumn of the latter year Rev. John Newton Brown was settled over the church, and so continued until February, 1833. Rev. John Cannan succeeded him, being ordained May 29, 1833, and remained until February 16, 1834. Rev. J. N. Brown was again invited to the pastorate in 1834, which he filled until he was dismissed in April, 1838. More than two years then elapsed before another minister was settled, during about one-half of which period the pulpit was regularly supplied by Rev. J. G. Naylor.

In November, 1840, the church gave an invitation to Rev. Noah Hooper, Jr., to become their minister, which he accepted, and continued with them from December 1 of that year until July 20, 1845. It was nearly three years after this, before a successor was settled, Mr. T. H. Archibald, licentiate, preaching about one year of the time. In the spring of 1848, Rev. Elijah J. Harris was settled as the pastor, and was dismissed from his charge April 7, 1850. Rev. James French accepted the

call of the church in January, 1851, and was settled over them until January 1, 1853. After his dismissal, Rev. Mr. Russell supplied the desk for a time. Rev. Franklin Merriam was the next settled minister, who was installed in September, 1854, and dismissed in November, 1856. He was succeeded by Rev. James J. Peck, whose pastorate commenced in February, 1857, and continued until April, 1861.

On the first of July, 1861, Rev. Noah Hooper was solicited to assume the pastoral charge for the second time, and accepted the call. He continued his ministrations until the autumn of 1871, when he was dismissed at his repeated request. Rev. Joseph N. Chase was next invited to become the pastor, and was received into that connection January 16, 1872, and still continues in it. The meeting house on Water street, in which the society now worship, was built in the years 1833 and 1834.

In December, 1854, some twenty-two members withdrew from the Water street church and formed themselves into a new society. They first held their meetings in a hall on Water street, until they built a meeting house, on Elm street, which was dedicated October 1, 1856. Up to about this time, Rev. J. B. Lane supplied them with preaching. Shortly after they removed to the new house, Rev. T. H. Archibald was settled over them as their minister. His pastorate continued not far from two years. For some time after his dismissal, the pulpit was supplied by students from the Newton Theological Institution, and afterwards by Rev. Mr. Mayhew. About

1862, Rev. Charles Newhall was installed as the pastor, and continued in the office some eight years. In 1871 the two societies resolved to re-unite, the Elm street organization was given up, and its members merged again into the Water street society.



















